THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye*" (MATT. 7:3-5).

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WAS JOSEPH SMITH A PROPHET?

THE "Mormon" people declare that Joseph Smith was a prophet of God, and on this one fact alone base the right for their Church to stand as the only true Church of Jesus Christ. If Joseph Smith was a prophet, the claim holds good; if he was not, "Mormonism" falls to the ground. But the claim is worth considering. If true, then "Mormonism" means God's word and warning to mankind in these the latter days, and all who reject it will as surely suffer the consequences, as the Jews suffered, nay, are still suffering for rejecting Christ.

Did Joseph Smith receive revelation from God? Was he authorized by Him to establish the "Mormon" Church, or was he what the world counts him—an impostor? The "Mormon" people have in their possession a book which they claim was given to them by God. It was written by prophets of God living on the American Continent from 600 B.C. to 400 A.D., in round numbers, and contains a history of the people living on that continent during those years.

Now, history can tell you nothing of the American Continent or of its people previous to its discovery by Columbus in 1492. Columbus had no more idea of its existence than had the rest of the world of his time; but the Spirit of God moved upon him to strive to find a way to India by sailing west. Instead of reaching India, he reached America; but, under the impression that he had reached his desired haven, he called the people he found there Indians, which name is borne by the dark people of America to

this day. And from that day to this the problem of who they are and whence they came, has occupied the minds of the thinking community. But history is silent. Scientists, geologists, explorers, theologians all stand baffled by the question.

There stands the modern Goliath they are powerless to conquer. Tauntingly, mockingly, like the Goliath of old stands this strange people. Dark-skinned, despised, there they stand in undisputed possession; this is their land, and here they stay. Come, they seem to say to the mighty men of the day, tell the world around you, you who boast of your superior knowledge, tell them who we are and whence we came! Many were the councils held to seek to find a way by which Goliath of old might be destroyed; many are the theories evolved to account for the origin of the American Indians, but none are without fault.

But there came a day in the history of old when Goliath was slain. A youth, a mere stripling, but strong in faith and in the power of God, stepped forth, and, armed with naught but a sling and stone, putting himself entirely in the hands of his God, he sent forth the missile that laid the Goliath of the Philistines lifeless at his feet. History repeats itself. Where mighty men have failed, a boy, a mere stripling, again has prevailed. David went to the camp of Israel, never dreaming of the glory that awaited him. He just trusted in God, and that trust God never betrays. Joseph Smith, boy that he was, trusted in God when he went to Him for the knowledge he felt he lacked. Little did he dream of the glories that awaited him, of the great work he was to accomplish. By the power of God he brought forth a book, and that book answers the question clearly and concisely—the question that has troubled the savants of centuries.

They say Joseph Smith was an impostor. But, tell me, what about this book he published, of which mention is made in Isaiah 29; this book that is believed in by some of the leading educators and greatest scientists of the day, to say nothing of many thousands of humbler folk? What are you going to do with it? It is still being circulated amongst the people, daily finding more believers. There is not a book on the face of the earth, save the Bible, that is more talked of, and still you do not believe it.

But, say, do you know that that book is written in the same style as the Bible; that it in no way conflicts with the law of God and the gospel of Christ; that it tells of life past, present and to come; that it speaks plainly of unsettled religious doctrines, even the vexed question of baptism? Do you know that it gives you a plausible history of the Indians of America, and accounts rationally for their origin?

When the Book of Mormon was published, Joseph Smith was but twenty-four years of age. Think of it; and yet he advances theories in that book that give ample light on questions that have baffled the wisest men of ages. How did he do it? Do you think

that any boy of twenty-four years could, by any human power, have produced such a piece of literature? If you answer in the affirmative, will you pardon me if I ask you the simple question, "Have you read the book, or do you take it on hearsay only?"

We have had learned men, good men in our midst for centuries, men who have done much for the upbuilding of humanity. We have men in our midst to-day, leaders in many of the churches, preachers, slum-workers, philanthropists, men who are doing God's own work according to the light they have. Reformers we have had in numbers, and it is God's work they have done, and this world could not have done without them, cannot do without its workers of to-day. God looks down from heaven, and His blessing rests upon their labors; but it required something more to reveal the hidden things of God, it required a "prophet of God," and Joseph Smith was that prophet.

Turn to Jeremiah's writings, the 27th and 28th chapters. You will there read that he had been warning the people of the captivity that awaited them unless they ceased from evil, when Hananiah, a false prophet, arose and declared not so; that Jeremiah was nothing more than an alarmist, disturbing the people unnecessarily, and that the captivity would never take place. Then Jeremiah arose in righteous indignation and anger and said, in effect, "You have heard the two versions. Now, 'when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.'" Now, come to the present. But a few days before the martyrdom of Joseph Smith, on June 27th, 1844, in a public address at Nauvoo, he said: "It is thought by some, that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel. The opposition of these men is led by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God has inspired me to teach in this generation."

Some two years previous, in 1842, he had said that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you (referring to the brethren present) will live to go and assist in making settlements and build cities, and see the saints become a mighty people in the midst of the Rocky Mountains.

Now, Joseph Smith, by his own power, could not possibly have foreseen the settlement of the saints in the Rocky Mountains. It was a valley, situate one thousand miles from the spot they then occupied, to which he said they would go, and the way to it lay through swampy plains and barren desert. They had but recently

sought refuge in Nauvoo, arriving there in 1839. They had built themselves a lovely city, and a beautiful temple, and hoped that, at last, they might have rest; but the hand of persecution again turned towards them, and their prophet could not tell them that it would cease. Instead, he foretold his own death, and further persecution for his people, and only too truly was that prophecy fulfilled. The prophet murdered in cold blood, the hand of persecution was not stayed, but continued to be poured out upon the people, until in 1846 they were forced to leave their beautiful homes in Nauvoo, and face the barren desert. How they battled with cold and hunger; how, scantily clad, half starved, but strong in the faith, they fought their way through to the valleys of the mountains, even as their prophet had foretold, is another story; suffice it here to say, they did it. Just as Joseph Smith had foretold, so it took place. You will grant me that Jeremiah was a prophet of God, for what he foretold surely came to pass. I have shown you that what Joseph Smith foretold also came to pass, then by the laws of logic and reason Joseph Smith also was a prophet of God. Disprove it if you can; but to do so, you must have a new Bible, one that omits this simple passage: "When the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him."

You who doubt the prophetic mission of Joseph Smith, as you cast your eyes around and see the state of the world to-day, with "nation fighting against nation," mention of which is made in Holy Writ, don't you think we have need of a prophet in these days? And what are you losing if the story told by the elders in Israel should, after all, prove true? Where do you stand if Joseph Smith *was* a prophet?

Ogden, Utah. MOLLIE HIGGINSON.

MINUTES OF IRISH CONFERENCE.

THE Irish semi-annual conference was held on Sunday, September 20th, 1914, at 3 Fredrick Street, Belfast. There were present, President Daniel H. Stuart and fourteen traveling elders of the Irish conference.

The morning session, part of which was devoted to Sunday School work, commenced by singing, "We are sowing." Invocation was offered by Elder William R. Goates. Service was continued by singing, "When the rosy light of morning."

President Daniel H. Stuart welcomed all to the conference. He was pleased with the existing conditions in the several branches; but felt as if there is much yet to be done. He explained the functions of the various organizations in the Church, especially the Sunday School.

Sister Georgina Ferguson repeated the Articles of Faith, and

Sister Lizzie Kingsberry the fifth chapter of the gospel of Saint Matthew.

Elder Clyde H. Bennion felt gratified to be present. He spoke upon the conditions of the world and the religious thought of the people from the creation to the time of the restoration. He also showed how God, through the instrumentality of Joseph Smith, had made it possible for religious thought to be revolutionized. The restoration of the gospel of Jesus Christ has given man a greater incentive to serve the Master.

Elder Augustin L. Hanks sang the tenor solo, "Star of the East."

Elder Grover P. Greaves spoke of the value of the gospel to anyone who would accept it, and live up to its teachings. It is not only advantageous in this earthly existence, but the joy it brings extends into eternity. He explained the different degrees of glory.

After singing, "Nay, speak no ill," the benediction was pronounced by Elder A. Chester Hatch.

The second session, which commenced at 3 p.m., was opened by singing, "We thank thee, O God." Prayer was offered by Elder Augustin L. Hanks. Singing, "Reverently and meekly now."

President Stuart made a few instructive remarks regarding the sacrament. The sacrament was administered by Elders Harold J. Bishop and Frank W. Munns.

Elder Alva B. Enniss set forth the claims of the Latter-day Saints as to what constitutes the gospel of Jesus Christ. No man can enter into the "fold" unless he first has faith in the Lord Jesus Christ, then repents of his sins, is baptized by immersion, and has hands laid upon him for the gift of the Holy Ghost. All ordinances pertaining to the Church must be performed by those holding the proper authority.

Elder Grover P. Greaves rendered the solo, "Nearer, my God, to Thee."

Elder William R. Goates spoke of the misconceptions the world has of "Mormonism." He explained the belief of the Latter-day Saints in regards to the scattering and the gathering of Israel; cited scriptural evidence to substantiate these views.

Elder Martin A. Farrell made a very able comparison between the God the world at large worships and the one the Latter-day Saints honor as the Father of all. The reason why the gospel is not understood by more people is because they do not know God. In order for us to live as He would have us live, we must know Him and must keep His commandments. Gave Biblical evidence in support of the belief of the Latter-day Saints in regard to the Godhead.

The congregation sang, "What was witnessed in the heavens?" The benediction was pronounced by President Daniel H. Stuart.

The evening session, convening at seven o'clock, was well attended by both members and friends. It was opened by singing,

"Master, the tempest is raging." Prayer was offered by Elder Ira S. Hatch. The congregation sang, "Count your many blessings."

Elder Leland N. Holman said that among the things he is most thankful for is the gospel of Jesus Christ. Nothing had ever opened up the bigness of life to him like it has done. Some would attempt to change the gospel to meet their own conditions; but it is unchangeable, it is the same yesterday, to-day and forever. The basic principles of the gospel Christ taught are the basic principles that the Latter-day Saints are promulgating to-day. Spoke of the conversion of Paul, and the energy with which he went about the performance of his duty.

Elders Augustin L. Hanks, Grover P. Greaves, Martin A. Farrell, and Clyde H. Bennion rendered a quartet.

Elder Peter L. Nelson said to some "Mormonism" stands for everything that is abhorrent and bad; to others it stands for everything that Christ's ministry stood for. Do all churches of to-day measure up to the Church Christ established? Do they all have apostles and prophets? No, "they have perverted the gospel of Christ" and have "heaped to themselves teachers having itching ears." The Latter-day Saints claim that these officers were placed in the Church to remain "till all come to a unity of the faith and a knowledge of the Son of God." Can all sects be right? No, for all do not teach the same things, and God is not the author of confusion, but of peace. Spoke of the restoration of the gospel, and of the consistency between the ancient and the modern organizations.

The conference was brought to a close by singing, "Onward, Christian soldiers." Benediction was offered by Elder William G. Hoggan, Jr.

On Monday, September 21st, 1914, President Daniel H. Stuart met with the elders in Priesthood meeting, where reports were given of their labors since last conference. Many valuable suggestions were made.

CLYDE H. BENNION, Clerk of Conference.

TRUE SUCCESS.

SUCCESS is a vain word. In truth, everything is vain, unless it tends to the development, betterment, enlightenment and advancement of mankind along the inevitable lines that were laid down before the reign of darkness and chaos, those lines leading to the final solution of the problem confronting us, which, when understood in all its attributes will cause a readjustment of the entire policy of the universe, as applied to our mite of a sphere of existence.

Therefore, the sooner we come to the full realization of our true condition, of the trend of our lives, and the lives of those who

have lived before us, and the lives of those who will live after us, the sooner will we cease the waste of good time and energy in the vain pursuit of things which must perish.

Life and development along a certain line are inevitable. Therefore, I say, true success belongs only to him who uses his powers and gifts along the lines of the inevitable; who keeps on the straight path and with his light burning full tilt, so that others may not stumble. No man can hope to render a maximum amount of service in the world and make detours in search of fame and what the world generally calls success. The accumulation of a million dollars is not the only success. Many a poor man, living from hand to mouth, so to speak, has achieved more real success than your bank, railroad, or insurance president.

There is no reason why any man, in whatever walk of life, should not attain the highest degree of real success if he gives, without stint, that which is in him, freely to the betterment of his fellowmen, and strangles the phantom of the so-called success that continually haunts him; then he will truly achieve it in the fullest and only legitimate sense of the word.

Infinite peace would come to the man who had unconsciously used his gifts, be they great or small, in the direction for which they were created. Each man who so does stands upon the highest pinnacle of fame, and there must be within his breast, when he lies down for the last, long sleep, a feeling of inexpressible peace—that peace which passeth all understanding.—SELECTED.

ORDAINING A SALOON-KEEPER.

LET us look and listen while the authorities ordain a saloon-keeper.—He openly professes that he has been "called" to sell rum; and he is recommended as a man of "good moral character" by some one who is willing to back him financially. The license fee is paid, and he is pronounced all correct by the ordained authorities, who now proceed with the ceremony, substantially as follows:

"Take thou authority to tempt men. Take thou authority to rob men of their money and reason. Take thou authority to stain our streets with blood. Take thou authority to fill our jails, and increase taxation. Take thou authority to destroy the sons of men, and take thou authority to defy the commands of high heaven. And when you are called to an account in the day of judgment, *present this license*, and say that we, the authorities, who have been elected by Christian people, authorized you *to sell rum*."—*The Palm Tree.*

GIVE conscience the right of way in your life, and there will be many whose purpose of righteousness will be strengthened thereby.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 1, 1914.

EDITORIAL.

CONCERNING THE BOOK OF MORMON.

(*Concluded from page 620.*)

4. A word or two is in many cases all that is necessary to involve a striking consistency of one kind or another, and when we find instances of this character, and which occur without any apparent conscious effort to occasion them, they are of especial value, and one shall now be considered as possessing more than ordinary interest. The Book of Mormon speaks of a river in the Nephite country whose current was so rapid and powerful that the bodies of thousands of dead that were thrown into it were carried for hundreds of miles to the sea (Alma 44: 22). Not every river flows with sufficient force to do such work as that. The currents of such rivers as the Orinoco and the Amazon in South America are comparatively sluggish, and would bury the bodies thrown into them in the sands along their course. There is a river, however, in the country where a great part of the Book of Mormon history is laid, which meets the necessary conditions perfectly. It is the Magdalena in the state of Colombia. Its current from its headwaters to the Caribbean Sea is very rapid, and the volume of water large. From Hondo, a town on its banks where there are rapids somewhat above the half of its whole course, it takes a native boat only about three days to reach the sea, while no less than six weeks are spent in making the return journey "up stream," even when the water is low. The statement of the Nephite writer that the dead thrown into the river Sidon, were carried to the sea, is perfectly consistent with the character of the Magdalena. This stream is so large above Hondo that in 1875 a German named Alexander Weckbecker took a steamboat up to Nieva. The waters of a river so large, and so swift in its current, would carry thousands of dead onward to the sea with but little delay.

5. At the time of Christ's resurrection, a resurrection of the righteous dead occurred also. Matthew speaks of this great event (Matt. 27: 52, 53), but refers in particular to those dead only who arose and appeared to the saints who were in the holy city, or Jerusalem. As this resurrection was a general one, and included all the sanctified and holy dead from righteous Abel down to the time of Christ's resurrection, it is a consistency of no mean value to find the Book of Mormon makes mention of it (III. Nephi 23: 9-11). It is there also restricted to the resurrection of saints only.

6. Among all the righteous men of whom the Book of Mormon

makes mention there is not one of them that appropriates the credit or glory for his achievements to himself. They all, when the matter is referred to in any way, acknowledge the Almighty as the source of their power and the cause of their success. On the contrary, even the Nephites when they lapsed into wicked life, boasted of their own strength; and the Lamanites, excepting those who were converted to the law of God, never recognized the providence of the Lord in any of their affairs. In these facts we find a double consistency, for they manifest, on the one hand, the unfailing trait of genuine godly life—the acknowledgments of saints—who, as Christ Himself did, confess that all good comes from God, and, on the other, the selfish and boastful character of the wicked is not less realistically held up to view. The faithful delineation of human character under all circumstances, and in all conditions of life spoken of by the Book of Mormon, is a strong testimony in favor of its inspiration. An unlearned man, untaught of God, could not have drawn the pictures so true to life.

7. When Joseph Smith failed to make a public display of the Book of Mormon plates, he adopted the only consistent course that was open to him. There are good people both inside and others outside the Church who think he ought to have exhibited them publicly as a guaranty of good faith. But there are other ways available to us by which we can assure ourselves of Joseph Smith's sincerity and integrity. When he went voluntarily to his death as a martyr to the truth of his teaching, he gave the world a pledge of his good faith which is of the highest order that can be exacted of anyone. Anti-"Mormonism" lacks testimony of this kind. None of its supporters have yet laid their lives upon the altar of their convictions that this work is false; yet multitudes accept their statements without question, though they have neither the prestige of sense or sacrifice in their favor. But wisdom is justified of her children. A number of points relating to the matter in hand require too much space to be considered in this connection; and for the present we shall do no more than to make some remarks concerning the Book of Mormon plates as objects of a sacred character. Their being invested with a quality of this nature is sufficient to bar their exhibition in public for any purpose whatever. The Bible is not silent respecting the difference that must be put between things that are hallowed and others that are common, or profane. We are not informed of the degree of difference that must be observed; but from the scriptural history of the Jews we learn that it was so great that some of the sacred things which had been entrusted to them by the Lord were not to be viewed except occasionally, and then only by the highest and most faithful of God's servants. Who would not condemn as a gross sacrilege the public display of the tables of stone upon which the ten commandments were written by the finger of God; or would think that the Urim and Thummim should be exposed to

the gaze of the curious multitude when the Almighty expressly provided that they should not be? Now, the plates of the Book of Mormon were made by the express command of God, the records upon them were written by the inspiration of the Holy Spirit, and they contained the gospel of the Son of God. They were so holy in the sight of the Almighty that He purposed never to let them become dimmed by time. They were also consecrated to the accomplishment of a special, divine purpose, and angels were commissioned to keep watchful guard over them for centuries, and they were thus in many ways hallowed in an unusual manner by the Divine will, purpose and work. What can be thought of, material in nature only, that could be more sacred than those plates? and should such holy things be displayed to the curious inspection of a single debauchee, blasphemer or despiser of God's law? But one reasonable answer can be given to this question, and that is, No. If Joseph Smith had failed in any way or manner to manifest a just and high appreciation of the sacred character of the Book of Mormon plates, he would have shown his unfitness to minister in the holy things of God. The only consistent course open to him was to withhold the plates from public view.

8. A noteworthy consistency in the records in mind is found in the fact that none of the wicked who are mentioned in them quote scriptures with but a single exception, so far as we have been able to search the matter out. The instance to which reference is made is recorded in I. Nephi 17: 22. Nor is that a literal quotation, but the use rather of such language as suffices to show that Laman or Lemuel, who spoke in that manner, were not wholly unacquainted with scriptural phraseology.

9. Closely related to the last consistency is another which is observable in the great difficulty, according to the Book of Mormon records, for the wicked to get an understanding of the things of God. Laman and Lemuel, brothers and seniors of Nephi, were frequently obliged to go to him in order to get an explanation of the religious teachings of their father, but never did they take this course without receiving light from their younger brother, who was devoted to the service of God.

10. We search Biblical history in vain to find a divine commission that was ever given to a Gentile people to found and establish God's Church, or to open a religious dispensation at first hands. For some reason the most that He has ever granted to them in this connection, in later times, has been to be made partakers of the blessings that are the especial heritage of Shem and his descendants. St. Paul informs us that to the Jews the oracles of God have been committed, and this blessing seems to form one of the chief distinguishments between them and the Gentiles. Never has there been a Christian Church of the latter people organized that was not built, if acceptable to God, wholly upon the foundation already laid down by the Jews and for them. The Book of

Mormon is perfectly consistent with these facts. It gives the history of a Shemite people, and its laws and gospel are those of the Jews. Joseph Smith claimed to be of Jewish extraction, and so does the membership of this Church generally. It is needless to call particular attention to the remarkable consistency which all these facts develop. How, then, would the case stand were the Book of Mormon history professedly that of a Latin people, for instance, who opened up a gospel dispensation in the western continent, and whose work was to be the foundation of a more glorious one in the last days? Why, the condemnation of that work as a spurious history would certainly have to be admitted. It may be objected that the Jaredites, spoken of in that book, and to whom many of the oracles of God were certainly committed, were not Jews. As they came, however, from the same locality where the ancestors of the Jews lived, and where the Semitic language was largely spoken, and considering, also, what Paul says, as already quoted, it appears that the presumptive evidence is largely in favor of the proposition that the Jaredites were of the same race as the Jews. It can not be shown that they were not.

11. "Another peculiarity of the scriptures, no less striking than those named, is the absence of all systematic form in the truths revealed. There is no compend of Christian doctrine, nor are there specific rules on the duties of the Christian life: an omission the more marked, as in the books of most false religions (the Koran and the Shastras, for example) the description of the 'faith' is most precise, and the minutest directions are given concerning fasts, ablutions, and other points of religions service" (Angus, Hand Book of the Bible, par. 246). The reader, who is familiar with the contents of the Book of Mormon, must be aware that the remarks of the learned D.D. are not more applicable to the Bible than they are to the former book. The presentation of religious truth being informal in the Jewish scriptures—an inspired record—the other as an inspired book is perfectly consistent with it throughout in this same respect. Of whatever value this informality is to distinguish the Bible from false and uninspired teachings, the same characteristic is equally valuable to show that the Book of Mormon stands separate and apart from them, or rather it is of far greater value, for, with the example of many formal creeds, of formal expositions of gospel principles in books and in the pulpit, of formality in English composition generally, and, more than all this, of the formal molds in which Gentile thought is cast as a rule in contradistinction to the usual informality of Jewish forms; that book is little less than a marvel of the Jewish style of thinking and expression.

12. Joseph Smith's early training was wholly under sectarian influences, his parents favoring the Presbyterian faith and worship. In the days of his youth, and when his mind was susceptible to

the deepest impressions, there was by no means that charity for one another among different religious denominations that is somewhat observable at the present time; and it would be a gratuity to assume that he was not influenced by the spirit of the times to such an extent that he did not believe that Protestantism was better than Catholicism, and Presbyterianism the best of the Protestant sects. If, therefore, he wrote the Book of Mormon as an imposture it would have been impossible for him not to reveal his personal preferences for this or that sect or for some favorite doctrine; but there is nothing from the beginning to the end of that book which manifests a bias in favor of any one of the sects of modern Christendom, nor of any of their specialized doctrines. The only thing that is held in view in the religious teachings of the Book of Mormon is the law of God and the gospel of Jesus Christ, and to such an extent is this essential virtue adhered to, that its enemies claim that it is a useless work because it reveals nothing new in the way of principle. Thus do they in the most positive manner affirm its consistency with the acknowledged word of God. It is one, too, that deserves a generous appreciation by all the friends of that book.

13. In that volume there is not a single religious error of modern times specifically mentioned. This is all the more remarkable because Joseph Smith was aware that many such errors did exist in his day, and that his life's work was to overthrow them with the truth. How natural, but disastrous, it would have been for him, if he wrote the Book of Mormon as his own composition, to take up for discussion the subject of baptism by sprinkling or pouring, of communion in one kind only, of the union of church and state, of papal infallibility, and since he held that all churches were unacceptable to God, to devote a few remarks to the apostasy from the primitive Church! But these matters, the last one especially worthy of notice, are all passed in silence as perfect as though such questions were unheard of at the time he lived or were unknown to him. This consistency is one of importance, since the probability that it could have been brought about by an impostor, approaches the zero mark.

14. Revelation 19: 1, reads thus: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." It is significant that the Indians of America—the descendants of the Lamanites of the Book of Mormon history—not only know the word "Alleluia" and "Jehovah," but they use them in their religious worship in the same sense. Speaking of these people, Adair, in his *History of the American Indians*, says: "In their places of worship, or *beloved squares*, they dance sometimes for a whole night, always in a bowing posture, and frequently singing *Halleluyah, Ye ho wah*; praise ye Yah, Ye ho vah." How these identical terms came to the knowledge of the American Indians,

and what is still more remarkable, could be applied in the same way, unless the people are themselves Israelites, is, we think, inexplicable. These are only a few among the many consistencies that, in one way or another, are connected with "Mormonism;" but with those already considered the subject shall be closed for the present.

T. W. B.

RELIEF SOCIETY NOTICE.

SISTER IDA B. SMITH has undertaken the work of establishing a systematic organization among the sisters and friends of the Relief Societies of the Church of Jesus Christ of Latter-day Saints in the British Isles, for the purpose of knitting mufflers and the making of shirts and such other articles of clothing as may be needed by the soldiers and sailors of the British army and navy during the continuance of the war.

It is understood that the government will furnish all the material necessary for the garments that are to be made; and it is desirable to know, at the earliest possible date, how many of the sisters and friends of the various relief societies can be depended upon to engage in this work free of all charge for their services, and about how much time can be devoted to it. There is urgent need for this work to be undertaken, and we are sure that the appeal will not be made in vain.

Some who can not attend the regular monthly meetings of the Relief Society, may be able to do work at home. Time, that under ordinary circumstances might be spent innocently, yet without valuable remuneration of any kind, by a little self-sacrifice can now be devoted to efforts that will bring a rich reward for good deeds done for the sake of suffering humanity. Let the response to this call be prompt and generous.

Two or three of our Relief Societies are already engaged in this work, and to them and others who shall undertake it, we beg to suggest that the utmost care be taken to make the articles according to the pattern and instructions issued by governmental officials. Waste of valuable material may thus be avoided. As the work is to be a labor of love, let its neatness bear witness that it is love's offering. In every city in the kingdom there are doubtless places where material and patterns can be obtained. Presidents of Relief Societies should consult with conference presidents in order that the work may have the benefit of the Priesthood's sanction and counsel, and assistance, no doubt, in some of its ramifications. Reports of all work done should be neatly kept WHOLLY separate from that accomplished in the regular order of relief service, and at the close of each month they should be sent PROMPTLY to Mrs. Ida B. Smith, 295 Edge Lane, Liverpool, who will arrange for the proper record to be kept, and reports made to

headqnarters at Salt Lake City. For further information Sister Smith can be consulted by letter as occasion arises.

HYRUM M. SMITH.

SISTER IDA B. SMITH, a few days ago was given an audience by the Lady Mayoress of Liverpool, and was very graciously received. Sister Smith told her of the intention of the members of the Relief Society in the Church in England to join in the patriotic work of the British women to snpply the soldiers with warm clothing for the coming winter. The Lady Mayoress interestingly explained in detail the magnificent work that is being done by the women, and manifested a great deal of interest in the information Sister Smith gave her regarding the Relief Society organization of the Church. She introduced her to several ladies connected with the army relief work, and all seemed very much pleased at the assistance modestly offered. The interview lasted over an hour and a half.

ARRIVAL.

ELDER JANNE MATTSON SJÖDAHL, who has been assigned to duty in the Liverpool office as associate editor of the *Millennial Star*, arrived in Liverpool per s.s. *Kroonland*, on the 22nd of September, 1914, in good health and spirits, and will soon enter upon the active discharge of the duties of his office. Elder Sjödahl has already performed one mission to Palestine and Switzerland, and one to Sweden, and so has the advantage of a wide and varied experience in missionary work. For some years he was associate editor of the *Deseret News*, and labored in conjunction with President Charles W. Penrose to make that paper all it has been as a guide to the saints in the most important concerns of their earthly life. When President Penrose was called to the presidency of the European mission, Elder Sjödahl succeeded to the position of editor-in-chief of the *Deseret News*, and held that office until recently. President Hyrum M. Smith and the elders and saints of this portion of the missionary field are to be congratulated that one so competent in every way will now unite his labors with theirs for the success of this work. We bespeak for Elder Sjödahl a cordial welcome and hearty support from all the elders and saints of these lands, as a faithful and approved servant of God.

T. W. B.

I THINK adversity is a blessing in many instances; and in some, prosperity; but nothing is a blessing to us that is not calculated to enlighten our minds, and lead us to God, and put us in possession of true principles, and prepare us for an exaltation in the eternal world.—JOHN TAYLOR.

THE PARABLE OF THE TREASURE-VAULT.

By Dr. James E. Talmage.

Neither the story nor its application is the invention of the author; only the telling is his.

Among the news items of recent date was the report of a burglary, some incidents of which are unusual in the literature of crime. The safety-vault of a wholesale house dealing in jewelry and gems was the object of attack. From the care and skill with which the two robbers had laid their plans it was evident that they were adepts in their nefarious business.

They contrived to secrete themselves within the building, and were locked in when the heavily-barred doors were closed for the night. They knew that the great vault of steel and masonry was of the best construction and of the kind guaranteed as burglar-proof; they knew also that it contained treasure of enormous value; and they relied for success on their patience, persistency and craft, which had been developed through many previous though lesser exploits in safe-breaking. Their equipment was complete, comprising drills, saws and other tools, tempered to penetrate even the hardened steel of the massive door, through which alone entrance to the vault could be effected. Armed guards were stationed in the corridors of the establishment and the approaches to the strong-room were diligently watched.

Through the long night the thieves labored, drilling and sawing around the lock, whose complicated mechanism could not be manipulated even by one familiar with the combination, before the hour for which the time-control had been set. They had calculated that by persistent work they would have time during the night to break open the safe and secure such of the valuables as they could carry; then they would trust to luck, daring, or force, to make their escape. They would not hesitate to kill if they were opposed. Though the difficulties of the undertaking were greater than had been expected, the skilled criminals succeeded with tools and explosives in reaching the interior of the lock; then they threw back the bolts, and forced open the ponderous door.

What saw they within? Drawers filled with gems, trays of diamonds, rubies, and pearls, think you? Such and more they had confidently expected to find and to secure; but instead they encountered an inner safe, with a door heavier and more resistant than the first, fitted with a mechanical lock of more intricate construction than that at which they had worked so strenuously. The metal of the second door was of such superior quality as to splinter their finely tempered tools; try as they would they could not so much as scratch it. Their misdirected energy was wasted; frustrated were all their infamous plans.

Like unto one's reputation is the outer door of the treasure-vault; like unto his character is the inner portal. A good name is a strong defense, but though it be assailed and even marred or broken, the soul it guards is safe, provided only the inner character be impregnable.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Philip Tadje and Edward Dittmer have been honorably released from missionary labor in the Swiss and German mission, and on September 25th, 1914, took passage for Montreal per s.s. *Hesperian*, homeward bound.

Baptisms.—A baptismal service was held at 152 High Road, South Tottenham, London, N. (London conference), on Sunday, September 20th, 1914. Elder J. Vern Olsen baptized one person into the Church of Christ.

A baptismal service was held at the Latter-day Saints' Chapel at the corner of Ellesmere Road and Lyons Road, Sheffield (Sheffield conference), on September 5th, 1914, when four souls were added to the fold of Christ. Elders Lorenzo R. Parker and Elmer E. Ainscough officiated.

A baptismal service was held at Belfast (Irish conference), on Sunday, September 17th, 1914, when one soul was added to the fold of Christ. Elder Harold J. Bishop officiated.

A baptismal service was held at Mansfield Baths, Nottingham (Nottingham conference), on Wednesday evening, September 23rd, 1914, at which nine souls were added to the Church of Christ. Four were from the Mansfield branch, three from Hucknall and two from Nottingham. Elders George H. Wheatley, Stephen H. Paskett and Gilbert Taysom officiated.

At a baptismal service held at Derby (Nottingham conference), on September 26th, 1914, three souls were added to the Church of Christ. Elder James Andrews officiated.

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